A

Chryſtal Glaſs

For Chriſtian

WOMEN,

CONTAINING

A moſt Excellent Diſcourſe of the Godly Life and Death of Mrs. *Katharine Stubs*, who departed this Life in *Burton* upon *Trent* in *Staffordſhire*, the 14th. of *December*,

With a moſt Heavenly Confeſſion of the Chriſtian Faith, which ſhe made a little before her Departure, alſo a wonderfull Combate betwixt Satan and her Soul; worthy to be Printed in Letters of Gold, and to be engraven in the Table of every Chriſtian's Heart.

Set down Word for Word as ſhe ſpake, as near as could be gathered, by Philip Stubs, *Gent.*

Rev. 14. 13.

Bleſſed are the dead that die in the Lord, even ſo ſaith the ſpirit for they reſt from their labours, and their works follow them.

LONDON,

Printed for *William Thackeray*, at the *Angel* in *Duck-lane*.

A

CHRYSTAL GLASS

for Christian Women:

Wherein they may see most wonderfull and rare Examples of a right vertuous Life, and Christian Death, as in the Discourse following may appear.

CAlling to remembrance (most Christian Reader) the final end of Man's Creation, which is to glorifie God, and to edifie one another in the way of Godlines, I thought it my Duty, as well in the respect of one, as in regard of the other, to publish this rare and wonderfull Example of the vertuous Life, and Christian Death of Mistres Katharine Stubs, who whilst she lived was a mirror of Woman-hood, and now being dead, is a perfect pattern of true Christianity. She was descended of honest and wealthy Parents, her Father had born divers Offices of Worship in his Company, amongst whom he lived in great account, credit and estimation all his days; he was zealous in Truth, and of a sound Religion: Her Mother was a Dutch-woman, both discreet and wise, of a singular good Grace and Modesty; and which did most adorn her, she was both religious and also zealous. Her Parentage.

This couple lived together in the City of London many years, it pleased God to bless them with Children, of whom this Katharine was youngest but one; but as she was the youngest save one by course of nature, so was she not inferiour to any of the rest, but rather excelled them all (without comparison) by many degrees, in the endowments and quality of the mind. Her Marriage.

At fifteen years of age, her Father being dead, her Mother bestowed her in Marriage to one Master Philip Stubs, with whom she lived

four years and almost an half, very Honestly and Godly, with rare commendation of all that knew her, as well for her singular wisedom, as also for her modesty, courtesie, gentleness, affability, and good government, and above all for her fervent zeal which she did bear to the truth, wherein she seemed to surpass many: insomuch, that if she chanced at any time to be in place where either Papists or Atheists were, and heard them talk of Religion, what countenance or credit soever they seemed to be of, she would not yield a jot, or give place to them at all, but would most mightily justifie the truth of God against blasphemous untruths, and convince them, yea, and confound them by the testimonies of the word of God: Which thing how could it doe otherwise? for her whole heart was bent to seek the Lord, her whole delight was to be conversant in the the Scriptures, and to meditate upon them day and night, insomuch that you could seldom or never have come into her house, and have found her without a Bible or some good Book in her hand. And when she was not reading, she would spend her time in conferring, talking and reasoning with her Husband of the word of God, and of Religion, asking him what is the sense of this place, and what is the sense of that? how expound you this place, and how expound you that? what observe you of this place, and what observe you of that? so as she seemed to be ratished with the same spirit that David, when he said, The zeal of thy house hath eaten me up.

Her Godly life.

Her love to the Word of God.

She followed the Commandment of our Saviour Christ, who biddeth us search the Scriptures, for in them you hope to have eternal life: She obeyed the Commandment of the Apostle, who biddeth women to be silent, and learn of their Husbands at home. She would never suffer any disorder or abuse in her house to be unreproved or unreformed; and so gentle was she, and courteous of Nature, that she was never heard to give the lie to any in all her life; nor so much as [Thou] to any in anger. She was never known to fall out with any of her Neighbours, nor with the least Child that lived, much less to scould or brawl, as many will now adays for every trifle, or rather for no cause at all. And so solitary was she given, that she would very seldom or never, and not then neither, except her Husband were in company, goe abroad with any, either to banquet or feast, gossip or make merry, as they term it, insomuch that she was noted by some (though most untruly) to doe it in contempt and disdain of others.

Her Gentleness.

When

When her Husband was abroad in London or elsewhere, there was not the dearest Friend she had in the World that could get her abroad to Dinner or Supper, or to Plays or Interludes, nor to any other Pastimes or Sports whatsoever; neither was she given to pamper her body with delicate meats, wine or strong drink, but rather to refrain them altogether, saying that she should eat to live, and not live to eat. And as she excelled in the gift of sobriety, so she surpassed in the vertue of humility: For it is well known to divers yet living, that she utterly abhorred all kind of pride, as well of apparel as otherwise. She could never abide to hear any filthy and unseemly talk of scurrility, baudery or uncleanness, neither swearing nor blaspheming, cursing nor banning, but would reprove them sharply, shewing them the vengeance of God due for such deserts, and what is more, there was never one filthy, unclean, undecent, or unseemly word heard to come out of her mouth; nor ever once to curse or ban, to swear or blaspheme God any manner of way; but always her speeches were such as both might glorifie God, and minister grace to the hearers, as the Apostle speaketh. And for her conversation, there was never any man or woman that ever opened their mouths against her, or that did or could accuse her of the least shadow of dishonesty, so contentedly she lived, and so circumspectly she walked, eschewing even the outward appearance or shew of evil. Her integrity of life.

Again, for true love and loyalty to her Husband and his Friends, she was (let me speak without offence) I think the rarest Paragon in the World, for she was so far from dissuading her Husband to be beneficial to his Friends, that she would rather perswade him to be more beneficial to them. If she saw her Husband to be merry, then was she merry; if he were heavy or passionate, she would endeavour to make him glad; if he were angry she would quickly please him; so wisely she demeaned her self towards him. She would never contradict him in any thing, but by wise counsel and sage advice, with all humility and submission seek to perswade him: And also so little was she given to this World, that some of her neighbours marvelling why she was no more carefull of it, would ask her some times saying, Mistress Stubs, why are you no more carefull of the things of this life, but always poring upon a Book, and reading? To whom she would answer, If I should be a friend unto this world, I should be an enemy Her demeanor towards her husband.

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unto God, for God and the World are two contraries: Christ biddeth me Love not the World, nor any thing in the World, affirming that if I love the World, The love of the Father is not in me. Again Christ biddeth me First seek the Kingdom of Heaven, and the righteousness thereof, and all these worldly things shall be given to me; Godliness is great riches, if a Man be content with that he hath: I have chosen with good Mary the better part, which shall be never taken from me. God's treasury (she would say,) is never drawn dry. I have enough in this life, God make me thankfull, and I know I have but a short time to live here, and it standeth me upon to have a regard to my Salvation in the life to come.

Her little care of the World.

Thus this Godly young Gentlewoman held on her course three or four years after she was married, at which time it pleased God that she conceived with a Man-child, after which conception she would say to her Husband, and other good Neighbours and Friends yet living, not once nor twice, but many times, that she should never bear more Children, and that the Child should be her death, and that she should live but to bring that Child into the World, which thing no doubt was revealed unto her by the Spirit of God, for according to her Prophesie so it came to pass.

Her prophesie of her death.

The time of her account being come, she was delivered of a goodly Man-child, with as much speed and as safely, in all Womens judgement, as any could be; and after her delivery grew so strong, that she was able within four or five days to sit up in her Bed, and to walk up and down the Chamber, and within a fortnight after to goe abroad, being throughly well, and past all danger as every one thought.

Her delivery of a Child.

But presently upon this sudden recovery, it pleased God to visit her again with an exceeding hot and burning Quotidian Ague, in which she languished by the space of six Weeks, or thereabout, during all which time she was never seen nor perceived to sleep one hour together, neither Night nor Day, and yet the Lord preserved her (which was miraculous) in her perfect understanding, sense and memory, to the last breath, praised be his Holy Name therefore. In all her sickness, which was both long and grievous, she never shewed any sign of discontentment, or impatience, neither was there ever heard one word to come forth of her mouth, sounding either of indiscretion or infidelity, of mistrust or distrust, or of any doubting

Her sickness.

or

of wavering, but always remained faithfull and resolute in God, and so desirous she was to be with the Lord, that these Golden Sentences were never out of her mouth, I desire to be dissolved and to be with Christ, and, O miserable Wretch that I am, who shall deliver me from his body subject to sin? Come Lord Jesus, come quickly. Like as the Hart desireth the Water Springs, so doth my soul thirst after thee O God. I had rather be a door-keeper in the house of my God, than to dwell in the tents of the wicked; with many more heavenly sentences, which, lest I should seem tedious, I willingly omit.

Her absolute prayer for death.

She would always pray in sickness absolutely that God would take her out of this miserable world: And when her Husband & others would desire her to pray for health, if it were the will of God, she would answer, I beseech you pray not that I may live, for I think it long to be with my God: Christ is to me life, and death is to me advantage; yea, the day of death is the birth-day of everlasting life, and I cannot enter into life but by death, therefore is death the door of entrance into everlasting life. I know and am certainly perswaded by the spirit of God, that the sentence is given already by the great Judge, in the high Court of Parliament of Heaven, that I shall now depart out of this life, and therefore pray not for me that I might live here, but pray to God to give me strength and patience to persevere to the end, and to close up mine Eyes in the sure fying faith of the Blood of my Christ.

Her desire to be with God.

Sometimes she would speak very softly to her self, and sometimes very audibly, these words, doubling them an hundred times together, O my God, why not now, why not now? O my God, I am ready for thee, I am prepared; O receive me now for Christ his sake, O send thy Messenger Death to fetch me, send thy Serjeant to arrest me, thy Pursuvant to attach me, thy Herauld to summon me; O send thy Jaylor to deliver my soul out of Prison, for my body is nothing else but a stinking Prison to my soul; O send thy Holy Angels to conduct my soul into the everlasting Kingdom of Heaven.

Her godly meditation.

Other sometimes she would lie as if she were in a slumber, her eyes closing, and her lips uttering these words very softly to her self; O my sweet Jesus, O my love Jesus, why not now sweet Jesus? why not now? O sweet Jesus pray for me, pray for me sweet Jesus, repeating them many times together. These and infinite the like

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were her daily ſpeeches and continual meditations, and never worſe words were there heard to come forth from her mouth, during all the time of her ſickneſs.

She was accuſtomed many times as ſhe lay, very ſuddenly to fall into a moſt ſweet ſmiling, and ſometimes into a moſt hearty laughter her face appearing right fair, amiable and lovely, & her countenance ſeemed as though ſhe greatly rejoiced at ſome glorious ſight. And ſo when her Husband would aſk her why ſhe ſmiled and laughed ſo, ſhe would anſwer, O if you ſaw ſuch glorious and Heavenly ſights as I ſee, you would rejoyce and laugh with me; for I ſee a viſion of the joys of Heaven, and of the glory that I ſhall go unto; and I ſee infinite millions of Angels attendant upon me, and watching over me, ready to carry my ſoul into the Kingdom of Heaven. In regard whereof ſhe was willing to forſake her ſelf, her Husband, her Child, and all the world beſides: And ſo calling for her Child, which the Nurſe brought unto her, ſhe took it up in her arms and kiſſed it, and ſaid, God bleſs thee my ſweet Babe, and made thee an Heir of the Kingdom of Heaven, and kiſſing it again delivered it unto the Nurſe with theſe words to her Husband ſtanding by: Beloved Husband I bequeath this my Child unto you, he is no longer mine, he is the Lords and yours, I forſake him, you and all the World, yea, and my own ſelf, and eſteem all things but as dung, that I may win Jeſus Chriſt, and I pray you ſweet Husband, bring up this Child to good letters in Learning and Diſcipline, and above all things ſee that he be brought up and inſtructed in the exerciſe of true Religion.

Her glorious viſion.

Her requeſt to her Husband for the bringing up of her child.

Herhatred to the World.

The Child being taken away, ſhe eſpyed a little Puppy or Bitch, (which in her health ſhe loved well) lying upon her bed, ſhe had no ſooner eſpyed her, but ſhe beat her away, and calling her Husband to her ſaid, Good Husband you and I have offended God grievouſly, in receiving this Bitch many tyme into our Bed, we would have been loath to receive a Chriſtian ſoul, purchaſed with the pretious blood of Jeſus Chriſt, into our Bed, and to have nouriſhed him in our Boſoms, and to have fed him at our Table, as we have done this filthy Cur many times; the Lord give me Grace to repent it, and all other vanities, and afterwards ſhe could never abide to look upon the Bitch any more.

Having thus Godly diſpoſed of all things, ſhe fell into a Trance

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or Swound, for almost the space of a quarter of an hour, and so as every one thought she had been dead, but afterwards she coming to her self, spake unto them that were present, (as they were many both worshipfull and others) saying, Right worshipfull, and my good nighbours and friends, I thank you all for the great pains you have taken with me in this bed of my sickness; and whereas I am not able to requite you, I beseech the Lord requite you in the Kingdom of Heaven, and for that the Hour-glass is run out, and that my time of departure hence is at hand, I am perswaded for three causes to make a confession of my Faith before you all. Her ecstasie or swound.

The first cause that moveth me thereto is, for that those (if there be any such here) that are not yet throughly resolved in the truth of God, may hear and learn what the Spirit of God hath taught me out of his blessed all-saving Word. The causes moving her to make a confession of her Faith.

The second cause which moveth me is, for that none of you shall judge that I died not a perfect Christian, and a perfect Member of the mystical body of Jesus Christ, and so by your rash judgment might incur the displeasure of God.

The third and last cause is, that as you have been Witnesses of part of my life, so you might be Witnesses of part of my Faith and Belief also.

And this is my Confession: I would not have you to think that it is I that speak unto you, but the Spirit of God that dwelleth in me, and in all the Elect of God unless they be reprobates; for St. Paul saith, Rom. 8. If any man have not the spirit of Christ dwelling in him, he is none of his. This blessed Spirit hath knocked at the door of my heart, and my God hath given me grace to open the door of my heart, and he dwelleth in me plentifully, and therefore pray you lend your patience a little, and imprint my words in your hearts, for they are not the words of flesh and bloud, but the spirit of God, by whom we are sealed to the day of Redemption.

A most heavenly Confession of the Christian Faith, made by the blessed Servant of God, Mrs. Katharine Stubs, a little before she dyed.

ALthough the mercies of God be both infinite and unspeakable, and therefore according to his excellent dignity, can never be conceived in heart, nor expressed in words, yet to the end you may know what God is, in whom I believe, as far as he hath revealed himself unto us in his holy Word, I will define him unto you, as the Spirit of God shall illuminate my heart.

I believe therefore with my heart, & truely confess with my mouth here before all, that this God in whom I believe, is a most glorious Spirit or spiritual Substance, a divine Essence or essential Being, without beginning or ending, of infinite glory, power, might, and majesty, invisible and inaccessible, incomprehensible and altogether unspeakable.

What God is.

I believe and confess, that this glorious God-head, this blessed Substance, Essence, or Being, this Divine Power which we call God, is divided into a Trinity of Persons, the Father, the Son, and the holy Spirit, only distinct in names and office, but all one and the same in Nature, Essence, Substance, Deity, Majesty, Power and Eternity.

Her notable Faith in the blessed Trinity.

I believe and confess, that God the Father the first person in this blessed Trinity, is from everlasting before and beyond all times, not made nor created, nor begotten of any, but the only Maker, Creator, and Begetter of all things whatsoever.

I believe and confess, that Jesus Christ the Son of God is the second person in this glorious Trinity, not created nor made of any, but begotten of the Father beyond all eternity, time or worlds.

I believe the holy Spirit to be the third person in the holy Trinity, not made of any, nor begotten, but proceeding both from the Father and the Son, as the very wisedom, and inspiration of them both.

I do believe and confess, that this most glorious Trinity, is consubstantial and coessential together, none before or after other, none greater nor lesser than other, of equal Power, of equal Majesty, of equal Glory and Eternity, as before.

I do believe and confess, that this God, this blessed Trinity not only

only created all things, both visible and invisible, spiritual and corporal, and where and whatsoever, but also that he upholdeth, continueth, and maintaineth them by his Almighty power, unsearchable wisedom, through the secret working of his spirit. God createth all things, & governeth all things.

I believe and confess, that this great God ordereth and disposeth all things according to his good pleasure and will, and that he also foreseeth and foreknoweth all things according to his providence and presence; so that nothing cometh to pass by fortune, chance and casualty to him, though it seemeth fortunal or casual to us, who see neither beginning, the middle, or ends, the causes, the effects of things before they come to pass. No fortune of chance.

I believe and confess, that the Lord our God having created the universal engine, and frame of the world, with all things contained therein, for the benefit and use of Man, the last of all other creatures, even the sixth day created Man after his own similitude and likeness, Holy, Pure, Good, Innocent, and in every part perfect and absolute, giving him also wisedom, discretion, understanding & knowledge, above all other creatures; (the Angels only excepted) and which was more, he gave unto him a certain Power, Strength, Faculty, (which we call free-will) by force whereof he might have continued and remained for ever in this integrity and holiness if he would: But he had no sooner received this inestimable blessing of free-will, in innocency and integrity, but by hearkning to the poysonous suggestions of the wicked Serpent, and by obeying of his perswasions, he lost his free-will, his integrity and perfection, and us all his posterity, to the end of the world, and of a Saint in Heaven, he, (and we in him) became Fire-brands of Hell, Vassals of Satan, Miscreants and Reprobates, Abjects and Cast-aways before the face of God for ever. Mans perfection. Mans fall.

Then when there was no other ways or means for men to be saved in the justice of God, I do constantly believe and confess, that God the Father in the multitude of his mercies, when the fulness of time was come, sent his own Son Jesus Christ, forth of his bosome into this miserable world to take our nature upon him, and that in the Wombof a Virgin without spot, or blemish of sin, and without the help of a Man, by wonderfull operation, and overshadowing of the Holy Ghost. Christs Incarnation.

And as I constantly believe that Jesus Christ is come in the

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flesh, according to the Scriptures, so I unfeignedly believe that he offered up his blessed body upon the Altar of the Cross, as a Sacrifice propitiatory, satisfactory, and expiatory, for the sins of the whole World, and for me the chiefest of all sinners; by Vertue Power and Efficacy, of which Sacrifice and Oblation only, I trust, and believe to be saved, and by the Merits of the Bloud of this immaculate Lamb (Christ Jesus) to be free and pardoned of all my sins whatsoever. And whereas the professed Enemies of God, the Papists, do brag of their good Works, of the Merits and Righteousness and Deserts, I here before you all, in the presence of God and his holy Angels, do utterly renounce, abandon and forsake all my own Merits, Righteousness, and Deserts, as filthy Dung, acknowledging my Merits to be the Mercies of God in Christ, who is made unto me Righteousness, Holiness, Sanctification, and Redemption; for I am assured that if the Lord should weigh my Righteousness in the ballance of his Justice, rewarding me according to the same, I should receive nothing but just damnation for my deserts.

Christs sacrifice.

Christs Resurrection.

I do further believe and confess, that Jesus Christ having suffered death upon the Cross for me, and all mankind, rose again to life the third day after, by the spiritual Power of his God-head, conquering thereby Sin, Death, Hell, Satan and all his hellish Band.

Christs ascension.

I do believe, that the same Jesus Christ after his most victorious Resurrection, ascended into Heaven at the sight of the Apostles and Holy Saints, a Cloud receiving him out of their sight; there not only to prepare a place, but to make intercession for us to God the Father, at whose right hand he now sitteth in equal Glory and Bliss for evermore.

The heavens must hold Christs essential body till the day of judgment.

I do constantly believe, that the Heavens must hold his corporal presence till the day of judgment: That this blessed Body is circumscriptible, and contained in one local place, and cannot be placed in every place at one and the same time, his Deity and his God-head, notwithstanding being in every place at once, and filling full all places, and yet contained in no place; for it is against the nature of a true body to be presented in many places at once: and therefore the Papists, in effect, deny the body of Christ to be a true, and an essential and natural Body,

dy, by teaching it to be present in their so many and sundry Places at once.

I do also believe and confess, that this Jesus Christ shall come at the latter day of judgment (when the number of God's Elect shall be fulfilled) in the same likeness that he was seen to go up into Heaven, and with the same natural body to judge both the quick and the dead, and reward every Man according to his Works; at which day I do constantly believe that all flesh (I mean all mankind only) shall rise again by the omnipotent power of God, whereby he is able to subdue all things to himself, not one hair of their Head lacking. Then death shall yield up her dead, and then shall the souls of the godly, of the elect and chosen of God, enter into their own bodies again, and be re-united together, the bodies now being renewed, altered and changed; for being before filthy and unclean, they shall now be made pure and clean, like to the glorious body of Jesus Christ, where they shall dwell for ever in such joy, as no Heart can think or Tongue express, nor Pen is able to Write. Upon the other side, the Souls of the Wicked and Reprobate shall be re-united to their proper Bodies and both together shall be cast into Hell Fire, where there is nothing but Weeping and Wailing, and gnashing of Teeth for evermore. Christs coming to judgment, and of our resurrection.

Furthermore, I believe and confess, that the Souls of all the elect Children of God, immediately after the departure out of their Bodies, do goe into the Kingdom of Heaven, into the hands of God, being guided and conducted thither by the Ministry of the Angels of God, and not into Purgatory, Limbo Patrum, or any other place whatsoever; for whither the Soul of Christ was received when he cryed, Father into thy hands I commend my Spirit, thither shall the Souls of the children of God, that die in the true Faith of Jesus Christ, be received immediately after their departure hence. In the Gospel after St. Luke, we read that the Soul of poor Lazarus, of blessed Lazarus, straight after his death, was carried into Heaven by the Angels of God, and not into the Popish Purgatory, which was not hatched of almost 200 years after. The Soul of the Penitent and faithfull Whither the souls of the faithfull do go after their departure

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full Thief was carried straight way into a Paradise; for so Christ told him, This day shalt thou be with me in Paradise: That is in the Kingdom of Heaven, and not in Purgatory. Solomon saith, Chap. 3. The souls of the Righteous are in the hands of God, and there shall no torments come nigh them. Christ saith, He went into Heaven to prepare a place for us: Then not into Purgatory, except they will have their Purgatory to be Heaven. He saith farther, That where he is, there shall his Servants be also: But I hope they will not say, that Christ is in Purgatory, but in Heaven, and thither shall the souls of the faithfull ascend immediately; and therefore is the opinion of Popish Purgatory, both blasphemous and sacrilegious: But the true Purgatory indeed is this, The Blood of Jesus Christ which cleanseth us from sin; no other Purgatory do I know by the Word of God, or acknowledge.

Purgatory of the Papists blasphemous.

Man justified by faith only.

I believe also and confess, that Man is justified, that is, pronounced just before God, free from sin, and all punishments due to sin, by a true and lively Faith, in the Blood of Christ only, and not by his own Works, Merits, Righteousness, or Deserts, neither yet by any inherent righteousness in himself, as the Blasphemous Papists teach, nor by any other means whatsoever: And therefore the Apostle, Rom. 4. is bold to say, that if Abraham were justified by works, then had he wherein to rejoice, but not with God: For he saith afterwards in the fifth Chapter: Being justified by Faith, we have peace towards God, through Jesus Christ: And therefore I do constantly believe that we are justified by Christ only, and not by the works of the Law: For if good works could save us, then had Christ died in vain, and if they could save us, why should they not be called by the Name of our Saviour? But when I say, that Faith only justifieth, I mean not a barren Faith, not a dead Faith without good Works, such as the Devils have, but speak of such a Faith that bringeth forth good works in great plenty, and can be no more without good works than the Sun without light, and the Fire without heat, or the Water without her natural moisture.

If you would know why we should do good works if we cannot be saved by them, I will tell you; We must do good works for four causes chiefly: First to shew our obedience to him that commanded

manded us. Secondly, to glorifie him that created us, and ordained good works also that we should walk in them. Thirdly for the mutual love and charity which we bear towards our brethren. Fourthly, to make our salvation certain and sure unto us, as the Apostle speaks. For these and other causes must we doe good works, and yet we must not trust to be saved by them; for there is no other Name given under Heaven, whereby a Man must be saved, but only the Name of Jesus Christ.

I do constantly believe and confess, that all the Canonical Scriptures are the infallible Word of God; that the holy Spirit of God, was, and is the only Author of them, and that holy men of God spake and writ them as they were taught and inspired by the Spirit of God, as holy Peter blessedly records.

The Canonical Scripture; the infallible word of God.

I also do believe that the holy Scriptures do contain all things necessary to salvation, without any Popish trash of unwritten verities, or unwritten very lies.

I do also further believe and confess, that God the Father hath from everlasting and before all Worlds in his secret counsel, and in his everlasting purpose and decrees, elected chosen and predestinated in Jesus Christ, certain of the lost Sons of Adam, to be Members of his body, Heirs with him in his Heavenly Kingdom; and othersome he hath predestinated to everlasting destruction, leaving them to their natural sin and corruption still.

Her Faith in predestination of God & what it is.

Now if you ask me, What predestination and reprobation is? I answer, it is the everlasting purpose and decree of God, whereby he doth chuse some to salvation and some to damnation: If you demand why he chuseth some to salvation and not all, finding them all in like state and condition? I answer, in chusing some to salvation, he sheweth his unspeakable mercy, grace, favour and love; and in chusing otherssome to damnation, he sheweth his power, his justice, and his judgment to all the World.

For as by one the mercy of God appeareth, so by the other we may see what we have deserved. And if you ask me yet, why he chuseth some and rejecteth other some? I tell you, he may do it at his blessed will and pleasure, for if I have two Debtors that owe me two thousand pounds a peece, it is in me to release the one of the whole Debt, and exact the whole of the other: For to one

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I shew but mercy, and to the other but justice. Now those that the Lord hath predestinated in Christ Jesus to everlasting salvation, them doth he call in his due time to the knowledge of his truth to repentance, to integrity of life and to all perfection; and those whom he doth call, them doth he justifie; and whom he doth justifie, them doth he glorifie; and, that the Doctrine of Predestination and Reprobation standeth thus, the Apostle, Eph. 1. 11. sheweth evidently, saying, We are chosen in Christ when we were predestinated according to the purpose of him that worketh all things according to the counsel of his will. And in the 4. and 5. verses of the same Chapter he saith, We are chosen in him (meaning Christ) before the foundation of the World, that we should be holy and blameless before him in Love. Read Rom. 6. and many other places of holy Scripture, and you shall find this Doctrine to be very clear.

Our vocation or calling.

I do further believe and confess, that God hath his several Churches, namely his Church Triumphant in the Kingdom of Heaven, and his Church Militant, dispersed upon the face of the Earth. I do also believe that this Militant Church is two-fold, visible and invisible: The visible Church is known and discerned by these Marks, the Word of God preached, the Sacraments surely ministred, and Ecclesiastical Discipline, and other censures of the Church, duly executed. The other Church I call the invisible Church, not for that men are visible, but that it always appeareth not to the sight of the world, but is known of God only, who only knoweth who are his.

The Church twofold, and how.

I believe that this Church, this Spouse of Christ cannot err, especially in matters of Salvation, and Damnation, so long as she holdeth her head Christ Jesus aright. And I constantly believe, that Jesus Christ is the only Head, Ruler, and Governour of this Church; and not Antichrist the Pope, nor any of his shavellings, as Paul testifieth, Eph. 4. 15. saying, Let us grow up in all things in him who is the Head Christ Jesus. Again in another place he saith, As Christ is the head over the Church, so is the Husband the head over his Wife.

How and when the Church cannot err. Christ is the true Head of the Church.

I believe and confess, that Jesus Christ hath left not only the Holy Scriptures to instruct and teach his Church, but also Sacraments in number two, to wit Baptism, and the Lords Supper,

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as seals of his grace towards it, to confirm it in his truths, and as conduits of his mercy to convey his grace and goodness to it also, and therefore cannot be the things themselves; for it is against the nature of a Sacrament, to be the thing signified thereby: Baptism consisteth of two natures, the visible Element, and the invisible Grace: The visible Element is Water, the invisible Grace is the gifts and graces of the Holy Ghost confirmed in Baptism: The Nature signifieth unto us that our whole nature is corrupted, & had need to be purged and cleansed: It signifieth unto us also our regeneration, sanctification, and new birth; and it representeth also unto us, the blood of Jesus Christ, which cleanseth us from all sins: And I faithfully believe, that it is no more lawfull for a woman to minister this Sacrament, than it is lawfull for her to preach, or to minister the Sacrament of the Lord's Supper.

Sacraments and what they are, where in they consist, and what they represent unto us.

And as concerning the Sacrament of the Lord's Supper, I believe and confess that it consisteth of two natures also, an earthly and an heavenly nature or quality: The visible Element, or earthly Nature is Bread and Wine; The heavenly nature or quality, the body and blood of Christ signified thereby; the Wine doth represent unto us the blood of Christ, which was shed for us; and the Bread doth signifie unto us also the Body of Christ, which was given for us: And as many as receive the Sacrament worthily in remembrance of the Death and Passion of Jesus Christ, do eat and drink Jesus Christ spiritually to their eternal salvation. And I do verily believe that in this Sacrament, neither the Bread nor Wine neither before nor after the the words of consecration, as they term them, are changed, altered or transubstantiated into the real, essential, and material body of Christ, but remain the same still in Nature and Substance that they were before: And therefore Paul feareth not to call it Bread still, many times in his Epistles to the Corinthians; and our Saviour in the 6. of John saith, that they should see him ascend into Heaven with the same body that he sate with them at Supper, whole and unearen: Adding further, that the words which he spake were spirit and truth, and that it is the spirit which giveth life, the flesh profiteth little. And he biddeth us to celebrate this supper in remembrance of him, and to preach his death therein untill he come again. If Christ were in the Sacra-

Neither Bread nor Wine changed in the Lords Supper.

ment, Flesh, Blood and Bone, then the Wicked might eat him, and so should there never any Wicked be condemned: for Christ saith, He that eateth my Flesh, and drinketh my Blood, shall never die: yea, Rats, Cats, and Mice, might eat his Body, which were blasphemous and sacrilegious once to imagine, though the Papists are not ashamed to teach it openly. And albeit that the Sacraments do represent unto us most excellent things, yet they do not confer grace of themselves, neither is the grace of God so tied to the material Elements, that he cannot save without them. And therefore are the Papists more than cruel, that teach, all Children to be damned, that die before Baptism: For we read of certain in the Acts of the Apostles, that were baptized, and yet they had not so much as heard whether there was any Holy Ghost or not: Simon Magus was baptized, yet he received not the Holy Ghost; And again Cornelius had received the Holy Ghost before his baptism. John the Baptist received the Holy Ghost in his Mother's Womb, and the like. But yet notwithstanding, although the grace of God be not tied to the Sacraments, yet he that may receive them, and will not, or else receiveth light by them, shall never receive the gifts and graces signified by them.

Christ is our only Mediator

I do most constantly believe, That as Jesus Christ is the undoubted Saviour of the World, so is he our only Mediatour, Advocate, and Intercessour to God the Father, and none but he alone, who is ascended into the Heavens, sitteth at the right hand of God, and maketh continual intercession to God for us. John saith, if any man sin, we have an Advocate with the Father, Jesus Christ the righteous, and he is the propitiation for our sins. And to the same effect Paul speaks, 1 Tim. 2. 5. There is one God and one Mediatour between God and Man, which is the Man Christ Jesus. And as I believe that Jesus Christ is our only Mediatour and Advocate, so I constantly believe that he is only to be called upon, invocated, and prayed unto, and neither Saint, Angel, Patriarch, Father, Martyr, nor Confessor, Peter nor Paul, Apostle nor Evangelist, James nor John, no not Mary her self, nor any other creature how excellent soever they seem to be in the eyes of the World; for we are assured by the word of God, that the Saints can neither hear our prayers, nor grant our requests. Therefore the Lord saith, Call upon me

Christ only to be called upon, not Saints.

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in the day of trouble, and I will deliver thee, and thou shalt praise me. And again the Apostle saith, How shall they call upon him in whom they have not believed? Then as it is not lawfull to believe in any one save God alone, so it is not lawfull to pray unto any other save God alone, in the Name and Mediation of Jesus Christ only.

I do constantly believe, That my soul so soon as ever it departeth out of my Body, shall be carried by the ministry of the holy Angels of God, into the Kingdom of Heaven, where I shall see and perfectly know Adam, Eve, Noah, Abraham, Isaac, Jacob, Moses, Samuel, David, and all other Prophets, Patriarchs, and Fathers, together with Mary the Mother of Christ, Peter, Paul, James, and John, and all other Martyrs, Confessors, and holy Saints of God, which have died since the beginning of the World, or which shall die to the end of the same. O what a comfortable thing is this, that we shall know one another in the life to come, talk with one another, love one another, and praise God with one another, and together, World without end: And because some of you peradventure would hardly believe the Doctrine to be so, I pray you give me leave to prove it by the word of God, and then I will make an end.

Her belief whither the soul shall goe after its departure We shall know one another in the life to come.

When God cast Adam into a dead sleep, and made Woman out of a Rib of his Side, he brought her unto him, and he knew her straight way, and called her by her Name. Could Adam in the state of innocency know his Wife, being in a dead sleep while she was making? and shall not we, being restored to a far more excellent dignity and perfection than ever Adam was, know one another? Shall our knowledge be less in Heaven than it is on Earth? Do we not know one another in this life, where we know but in part, see but in part, yea, as it were in a glass? and shall we not know one another in the life to come, where all ignorance shall be done away? we shall be like (saith Christ) the glorious Angels which know one another: And shall not we then know one another in the life to come? shall we be like them in other things, and fail only in this? We shall (saith the Apostle) see and know Christ even as he is, who is the wisedom, Image and brightness of his Father's substance: and shall we not know one another? We are all Members of one body, and shall we not know one another? Christ Jesus is our head,

and we his Members, and shall not his Members know the Head and so consequently one another? They that are fellow servants in one House, but for a short time in this world, do know one another, and shall not we know one another after this life, being fellow Citizens in one and the same City, Subjects in one and the same Kingdom, and serving one Lord and Master, with one spirit and mind for ever, world without end? Shall brute Beasts know one another in this life, and shall not we know one another, seeing God face to face, in knowledge of whom consisteth all knowledge? The Apostles knew Christ after he was risen again, and shall not we know one another after the general Resurrection of the flesh?

In the sixteenth of Luke, we read how that the rich Man being in Hell, knew Abraham and Lazarus in Heaven afar off. Then I reason thus: If the wicked that be in Hell Torments do know those that be in Heaven so far above, how much more shall the godly know one another, being altogether in one place, and Fellow-Citizens in the Kingdom of Heaven? We read also in the 9th. of Mark how our Saviour Christ meaning to shew unto his Disciples, Peter, James, and John, as it were a shadowing or glimmering of the joys of Heaven, and therefore he is said to be transfigured before them, and his face did shine like the Sun, his apparel was as the light, there appeared unto him Moses and Elias, saith the Text: then it followeth that the Disciples being in their natural corruption, and but in their shadow or glimmering of the joys of Heaven, did know Moses and Elias, the one whereof died almost two thousand years before, and the other not much less; how much more shall we know one another in the life to come, all corruption being taken away, and we in the full fruition and possession of the joys and glories of Heaven? This is my Faith, this is my Hope, and this is my Trust, this hath the Spirit of God taught me, and this have I learned out of the word of God. And, good Lord, hast thou begun this work in me, finish it I beseech thee, and strengthen me that I may persevere therein to the end, and in the end, through Jesus Christ my only Lord and Saviour.

Satan tempteth her.

She had no sooner made an end of this most heavenly Confession of her Faith, but Satan was ready to bid her the Combate, whom she mightily repulsed and banquished, by the power of our Lord Jesus

on whom she constantly believed. And whereas before she look'd with a sweet, lovely, aimable countenance, red as the rose, and most beautifull to behold, now upon a sudden she bent her brows, she frowned, and looking as it were with an angry, stern, and austere countenance, as though she saw some filthy, some ugly and displeasing thing, she burst forth into these Speeches following, pronouncing her words scornfully and disdainfully in contempt, of him whom she spake of.

A most wonderfull Conflict between Satan and her Soul, and of her valiant conquest of the same, by the power of Christ.

HOw now Satan, what makes thee here? art thou come to tempt the Lord's Servant? I tell thee (thou Hell-hound) thou hast no part nor portion in me, nor by the grace of God ever shalt have: I was, now am, and shall be the Lord's for ever; yea, Satan, I was chosen an elect of God to everlasting salvation before the Foundation of the World was laid, and therefore thou must get thee packing, thou damned dog, and go shake thy Ears, for in me thou hast nought. But what dost thou lay to my charge, thou foul fiend? Ah, that I am a sinner, and therefore shall be damned! I confess indeed that I am a sinner, and a grievous sinner, both by Original sin and actual sin, and that I may thank thee for, and therefore Satan I bequeath my sin unto thee, from whence it first came, and appeal to the mercy of God in Christ Jesus: Christ came to save sinner, (as himself saith) and not the Righteous. Behold the Lamb of God, saith John, that taketh away the sins of the World. And in another place he crieth out, The Bloud of Jesus Christ doth cleanse us from all sins. And therefore Satan, I constantly believe that my sins are washed away in the precious Bloud of Jesus Christ, and shall never be imputed to me any more. Her wonderfull temptation, and valiant conquest in the same.

But what saist thou now, Satan? dost thou ask me how I dare come to him for mercy, he being a righteous God and I a miserable sinner? I tell thee Satan, I am bold through Christ to come unto him, being assured and certain of pardon and remission of all my sins, for his names sake; for doth not the Lord bid all that are heavy laden with the burthen of Sin to come unto him, and Her disputation with Satan.

and he will take them: Christ's Arms were spread wide open, Satan, upon the Cross, (with that she spread her own Arms) to embrace me and all penitent Sinners, and therefore Satan, I will not fear to present my self before his Foot-stool, in full assurance of his mercy for Christ's sake. What more, Satan, dost thou say it is written, that God will reward every one according to their Deserts? so it is written again, thou deceitfull Devil, that Christ's righteousness is my righteousness, his works my works, his deserts my deserts, his merits my merits, and his precious bloud a full satisfaction for my sins.

O but God is a just God, thou saist, and therefore in justice must needs condemn me.

I grant Satan, that he is a just God, and therefore he cannot in justice punish me for my sins, which he hath punished already in his own Son: It is against the Law of justice to punish any fault twice. I was and am a great debtor unto God the Father, but Jesus Christ hath paid that debt for me: and therefore it stands not with the justice of God to require it again; And therefore avoid Satan, avoid thou Fire-brand of Hell, avoid thou damned Dog, and tempt me no more, for he that is with me is mightier than thou, even the mighty and victorious Lyon of the tribe of Juda, who hath bruised thy Head, and hath promised to be with his Children to the end of the World. Avoid therefore thou Bastard, avoid thou cowardly Soldier, remove thy Siege, and yield the Field won, and get thee packing, or else I will call upon my grand Captain Christ Jesus the valiant Michael, who beat thee in Heaven, and threw thee down into Hell, with all thy hellish Train and devilish Crew. She had scarcely pronounced these last words, but she fell suddenly into a sweet smiling laughter, saying, Now he is gone, now he is gone; do you not see him run like a coward, and run away like a beaten Cock? he hath lost the Field, and I have won the Victory, even the Garland and Crown of everlasting life, and that not by my own power and strength, but by the power and might of Jesus Christ who hath sent his Holy Angels to keep me. And speaking to them that were by, she said, Oh would to God you saw but what I see, for behold, I see infinite millions of most glorious Angels stand about me with fiery Chariots ready to defend me, as they did the good Prophet Elias.

The guard of Angels.

These

Theſe Holy Angels, theſe miniſtring Spirits, are appointed of God to carry my ſoul into the Kingdom of Heaven, where I ſhall behold the Lord face to face, and ſhall ſee him, not with other but with the ſame eyes. Now I am happy and bleſſed for ever, for I have fought the good fight, and by the might of Chriſt have won the Victory. Now from henceforth I ſhall never taſte of hunger, nor cold, pain nor woe, miſery nor affliction, vexation nor trouble, fear nor dread, nor any other calamity or adverſity what ever: From henceforth is laid up for me a Crown of life, which Chriſt ſhall give to all them which love him; and as I am now in poſſeſſion thereof by hope, ſo ſhall I be anon in full fruition thereof, by preſence of my ſoul, and hereafter of my body alſo when the Lord ſhall pleaſe. Then ſhe ſpake ſoftly to her ſelf, as followeth: Come ſweet Chriſt, come my Lord Jeſus. O ſend thy Purſevant, ſweet Jeſus, to fetch me: O ſweet Jeſus, ſtrengthen thy ſervant and keep thy promiſe. Then ſung ſhe a Pſalm moſt ſweetly, and with a chearfull voice: Which done, ſhe deſired her Husband that the 133. Pſalm might be ſung before her to Church. And further ſhe deſired him that he would not mourn for her, alledging the Apoſtle Paul, where he ſaith, Brethren I would not have you to mourn, as men without hope for them that die in the Lord: Affirming that ſhe was not in a caſe to be mourned for, but rather to be rejoiced of, for that ſhe ſhould paſs (as ſhe ſaid) from Earth to Heaven, from Men to Holy Angels, Cherubims and Seraphims, to Holy Saints, Patriarchs and Fathers, yea to God himſelf. After which words very ſuddenly ſhe ſeemed as it were greatly to rejoyce, and looked chearfully, as though ſhe had ſeen ſome glorious ſight: And lifting up her whole body, and ſtretching forth both her Arms, as though ſhe would imbrace ſome glorious and pleaſant thing, ſaid, I thank my God through Jeſus Chriſt, he is come, he is come; my good Jaylor is come to let my ſoul out of priſon. O ſweet death, thou art welcome, welcome ſweet Death; never was there any Gueſt ſo welcome unto me, as thou art; welcome the Meſſenger of everlaſting life; welcome the Door and Entrance into everlaſting Glory; welcome I ſay, and thrice welcome my good Jaylor; do thy Office quickly, and let my ſoul at liberty: Strike ſweet death, ſtrike my heart, I fear not thy ſtroke: Now it is Father, into thy bleſſed hand I commend my ſpirit; Sweet Jeſus,

Her meditation.

Her requeſt to her Husband not to mourn for her.

Her talk with death and friendly welcoming of him

into

Her last words

Her death.

into thy hands I commend my Spirit; blessed Spirit of God, I commit my Soul into thy hands, O most holy, blessed, and glorious Trinity, three persons, and one true and everlasting God, into thy blessed hands I commit my soul and body: At which words her breath stayed, and so moving neither hand nor foot, she slept sweetly in the Lord.

Thus hast thou heard (gentle Reader) the Discourse of the vertuous Life and Christian Death of this blessed and faithfull servant of God, Mistress Katharine Stubs, which is so much the more wonderfull, in that she was but young and tender in years, not half a year above the number of twenty when she departed this life. The Lord give us grace to follow her Example, that we may come to those unspeakable joys wherein she now resteth, through Jesus Christ our Lord: To whom with the Father and the Holy Ghost, be all honour, praise, dominion, and thanksgiving, both now and evermore. Amen.

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